

[June]

RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

3.

NEW-HAVEN, JUNE 19, 1819.

Vol. IV.

MISSIONARY STATIONS.

TOGRAPHICAL LIST OF PROTESTANT MISSIONARY STATIONS THROUGHOUT THE WORLD.

(Continued from page 20.)

INDIA WITHIN THE GANGES.

This is, without question, that Division of the Missionary Field, in which, under an awful responsibility, the most extended labours of British Christians are demanded. From the borders of the Burman Empire on the East to those of Persia on the West, and from the sources of the Ganges and the Indus on the North to Cape Comorin in the South, 70 or 80, or perhaps 100 millions of human beings; a tenth of the whole race of mankind—are now living, either under the immediate authority, or the controlling influence of this Christian Country.

And FOR WHAT END has Infinite Wisdom placed under the power of the most highly privileged nation upon earth, this immense multitude, almost all of whom live *in the lusts of their flesh, fulfilling the desires of the flesh and of the mind*; and die—alienated from the life of God through the ignorance that is in them, because of the hardness of their heart!—FOR WHAT END?—Men will answer this question according to the meanness or the grandeur of their own habit of conception and of feeling: but he only is the wise man, who answers the question now, and acts upon that answer, as he will unquestionably reply in the Day when the Great Householder shall come to take account of His servants. Acting under such a feeling, and constrained by the love of Christ to promote His glory in the salvation of perishing sinners, the Christian needs not the stimulus of inferior motives in this sacred labour; though policy, humanity, and every consideration that can affect a wise and feel-

ing mind, combine to enforce on British Christians the obligation under which they lie, of proclaiming to the deluded and enslaved myriads of India the glad tidings of Salvation.

The Baptist Missionaries in India, in a Letter, which they addressed to the American Baptist Board of Missions, anticipate with just confidence, and describe with eloquence, the future triumphs of our Holy Religion in India.—We cannot more appropriately introduce our Survey of the multiplied operations by which those triumphs are preparing, than by quoting the passage at large. Speaking of the Mission in the Burman Empire, they say,—“We know not what your immediate expectations are; but we hope that your views are not confined to the immediate conversion of the Natives, by the preaching of the Word. Could a Church of Converted Natives be obtained at Rangoon, it might exist for a while; and be scattered, or perish for want of additions.

“From all that we have seen hitherto, we are ready to think, that the Dispensations of Providence point to labours that may operate, indeed, more slowly on the population, but more effectually in the end; as knowledge, once put into fermentation, will not only influence the part where it is first deposited, but will leaven the whole. The slow progress of conversion, in such a mode of teaching the Nations, may not be so encouraging; and may require, in all, more faith and patience: but it appears to have been the process of things, in the progress of the Reformation during the reigns of Henry, Edward, Elizabeth, James, and Charles. And should the work of evangelizing India be thus slow and silently progressive—which, however, considering the age of the

world, is not, perhaps, very likely—still, the grand result will amply recompense us and you, for all our toils. *We shall reap, if we faint not.*

“And then, dear Brethren, when it shall be said of the seat of our labors, ‘The infamous swinging post is no longer erected—the widow burns no more on the funeral pile—the obscene dances and songs are seen and heard no more—the gods are thrown to the moles and to the bats; and Jesus is known as the God of the whole land—the poor Hindoo goes no more to the Ganges to be washed from his filthiness, but to the fountain opened for sin and uncleanness—the temples are forsaken: the crowds say, *Let us go up to the House of the Lord; and He will teach us of His ways, and we will walk in His statutes*—the anxious Hindoos no more consume their property, their strength, and their lives, in vain pilgrimages; but they come at once to Him, who can *save to the uttermost*—the sick and the dying are no more dragged to the Ganges; but look to the Lamb of God, and commit their souls into his faithful hands—the children, no more sacrificed to idols, are become the seed of the Lord, that he may be glorified—the public morals are improved—benevolent Societies are formed—the desert blossoms—the earth yields her increase—angels and glorified spirits hover with joy over India; and redeemed souls, from the different villages, towns, and cities of this immense country, constantly add to the number, and swell the chorus of the Redeemed—*Unto Him that loved us, and washed us from our sins in his own blood, unto him be the glory!*—when this grand result of the labours of God’s Servants in India shall be realized, shall we then think that we have laboured in vain, and spent our strength for nought?—Surely not.—Well, the decree is gone forth—*My word shall prosper in the thing whereunto I sent it.*”

That such shall be the grand consummation of Christian Exertions in this and other divisions of the Heathen World, the Scriptures afford abundant

ground of confident expectation: that this blessed issue of such labor is fast approaching, proofs are daily multiplying on the intelligent observer. Obstacles are removing which resisted or harassed the attempts of Christians in these quarters—Labourers, from all parts of the Protestant World, are crowding to this great scene of action—prejudices are giving way, many of the European Residents lending to benevolent plans the aid of their counsels and exertions; while the great body of them are beginning to appreciate justly the importance of instructing the Natives, and the Natives themselves are generally becoming eager for instruction—Schools, the System first derived from India itself, and then perfected in this country, are rising in every quarter of the land—Idolatry is exposed to contempt by acute Hindoos themselves; and large secessions are making from the established Superstitions—a spirit of inquiry and discussion is every where diffusing itself—the shackles of Cast and the craft and tyranny of the Brahminical System, are, by these and other means, daily losing their hold on the Native Mind—the Scriptures are circulating in all the principal languages of the East—Institutions are formed, and some of them by Native themselves, to meet every case of ignorance and of misery—Christian Missionaries are labouring, with success, in most quarters—Ecclesiastical Order and Discipline are rendering the Profession of Christianity, among the great body of European Residents more consistent and exemplary, and thus more obvious to the Natives and more worthy of its character; while numbers of the Company’s Chaplains are rendering the most efficient aid to the diffusion of Christian Knowledge among the Mahomedan and Heathen subjects of the Empire.

We have been assured, by that able and benevolent Judge, Sir Alexander Johnstone, that his own observation in India enables him to testify, that such an entire revolution has taken place there, within these few years, both in

disposition of the Natives to receive instruction, and in the opinions of the European Residents on this subject, that gentlemen who have been in India some years since, and brought me with them the prevalent notions of their day, can form no just estimate of the state of things now existing in India.

The testimony of a gentleman, on return to India after an absence of very few years, will add further weight to the statements which we have made.

Things have assumed an appearance, since I left, so new and improved, that, in describing their state, I scarcely know where to begin. The School Book Society, the Hindoo College, the Diocesan Committee, the Female Societies, the European Female orphan Asylum—all now exist, and, in others, are in active operation, and are well supported. The Governor General, in his College Speech, commends the communication of knowledge to the Natives of India—Bishop of Calcutta enforces from the pulpit the same duty—and, now, scarcely an opponent dares show his head. Surely this hath God wrought! The necessity, however, of sending Missionaries becomes hereby more pressing, lest the diffusion of knowledge should, without Christian principles, only render the Natives more exacting and mischievous. But, respecting such anticipations we may say, *The morrow will take thought for the things of itself. Sufficient unto the day is the evil thereof.* May the Lord of the Harvest cast forth Labourers into this Harvest, which is fast ripening for the reaper!"

The multiplication of copies of the sacred Scriptures, and the increase of Protestant Labourers, will contribute to the reformation of the oldest Missionaries of the country. The Roman Catholics must both increase their numbers and improve their system. Beneath the light of the Word of God, unscriptural notions and institutions will be cast away. In the mean while, when it is known, that the Rev. Miles Prender-

gast, an Irish Roman Catholic Clergyman, has been appointed, by the Pope's Bull, Bishop of Malabar, and has obtained leave from the East India company to proceed thither; and that it is his express object and intention to take with him to Goa, probably from Brazil, upwards of twenty Missionary Priests; it is high time for this Protestant Country to redouble its exertions for the spiritual benefit of India.

The Societies labouring in this part of India entered on their work in the following order.

The Danish Mission College established its Mission at Tranquebar so far back as the beginning of the last century. About 30 years afterward, the Christian Knowledge Society, having before rendered assistance to the Danish Mission, began to form new Stations. No other Society followed, except an attempt of the United Brethren hereafter to be mentioned, till the first Missionaries of the Baptist Society landed at Calcutta in 1793. In 1804, the London Missionary Society followed. The Church Missionary Society entered on its connection with India, by a grant of money through some of the Chaplains, in 1807, for the establishment of Readers of the Scriptures. In 1813, the American Board of Missions established a Mission at Bombay; and the Wesleyan Missionary Society appointed a Missionary to Madras, in 1816.

We shall take these Societies in their alphabetical order.

AMERICAN BOARD OF MISSIONS
has one Station at
BOMBAY.

The Third of the British Presidencies in India, and the principal Settlement on the West side of the Peninsula.—1813.

S. Newell, * Gordon Hall,
Horatio Bardwell.

By late accounts, there were 12 Heathen Schools, conducted by Native Teachers under the superintendence of the Missionaries, and containing between 700 and 800 Children.

In March, 1818, two new Brethren arrived. One was settled at Mahina, a large town, six miles from Bombay; and the other was about to proceed to Fannah, the principal town of the Island of Salsette.

BAPTIST MISSIONARY SOCIETY
has 21 Stations in this division, as
follows:

CALCUTTA AND SERAMPORE.

Calcutta is the Chief of the Three British Presidencies, and the grand Emporium of the East. A fatal epidemic has raged lately, and carried off thousands of the Natives in and around Calcutta. A School Book Society, consisting of Europeans and Natives, was formed on the 6th of May, 1817, for the supply of School Books in the Native Languages.

Serampore is a Danish Settlement, about 15 miles North of Calcutta, and is the Chief Station of the Mission.

Missionaries.

Carey, Marshman, Ward, Randall,
 Eustace Carey, Lawson, Penney,
 Yates, and Pearce.

A number of Native Brethren are also labouring in the same sphere.

Serampore may be considered as the Parent Station. The Mission Establishment here, comprising servants and workmen, is very large. Ten Presses are employed, almost exclusively, in preparing the Holy Scriptures for circulation in the numerous Dialects of the East.

Upward of 180 Schools have lately been established, containing about 7000 Children, who receive daily instruction, and are thus insensibly prepared to despise and reject the idolatry of their fathers.

JESSORE.

A District, in the East of Bengal, about 70 miles E. N. E. of Calcutta; containing one million two-hundred thousand inhabitants, in the proportion of nine Mahomedans to seven Hindoos.—1807.

William Thomas, *Country born.*

Four Natives are employed as readers, and itinerate in the vicinity.

DACCA.

About 100 miles E. of Jessore; once the Capital of Bengal.—1817.

Rama-prasad, *Native.*

SILHET.

In Bengal—310 miles N. E. of Calcutta.—1813.

John De Silva, *Portuguese.*

CHITTAGONG.

A district in the Eastern extremity of Bengal, about 230 miles E. of Calcutta, on the borders of the immense forests of Teak Wood, which divide the British Dominions from Burman.—1812.

Peacock.

CUTWA.

A Town in Bengal, on the Western bank of Hoogly, in the district of Burdwan, about 7 miles N. of Calcutta.—1804.

William Carey, Jun. — Hart,
 Mr. Chamberlain first laboured here, in 1804.

BERHAMPORE.

A Town in Bengal, about 120 miles N. N. W. of Calcutta.

Pran-krisna, *Native.*

MOORSHEADABAD.

About 10 miles above Berhampore, the Capital of Bengal, before Calcutta was raised by the residence of the English Government to that dignity—an immense population.—1816.

J. W. Ricketts. Kashee, *Native.*

MALDA.

A large Town in Bengal, about 170 miles N. of Calcutta.—1817.

Krishna, *Native.*

DINAGEPORE.

A City in Bengal, 240 miles N. of Calcutta, 40,000 inhabitants.—1814.

Ignatius Fernandez.

MONGHYR.

A large City, about 250 miles N. W. of Calcutta: A station of Invalids of the British Army.—1816.

John Chamberlain, Brindabund, Native.
 Ingham Misser, *Native Reader.*

PATNA.

The Capital of Behar, a large City, said to contain 500,000 inhabitants, 320 miles N. W. of Calcutta, on the south bank of the Ganges.—1812.

J. T. Thompson.

GUYAH.

A large City, 55 miles S. of Patna; and a place of great idolatrous resort.—1816.

Fowles.

DIGAH.

Near the extensive Cantonments at Digha, 230 miles N. W. of Calcutta.—1809.

William Moore, Joshua Rowe.

BENARES.

A celebrated City in the Province of Alabad; 460 miles N. W. of Calcutta, by the way of Birbloom; but, by that of Moorshedabad, 565; contains 12,000 stone and brick houses, from one to six stories high; and above 16,000 mud houses; inhabitants, 1803, were 582,000; during the Festivals, the concourse is beyond all calculation. Mahomedans not more than one in ten. The ancient seat of Brahminical Learning, and denominated the "Holy City.—1816.

William Smith.

ALLAHABAD.

An ancient City, situated at the junction of the Jamna with the Ganges, about 490 miles N. W. of Calcutta.—1814.

— Macintosh. Nripata, Native.

CAWNPUR.

A large and important Military Station.

NAGPORE.

The Capital of the Eastern Mahrattas, 615 miles W. of Calcutta; population 80,000.—1812.

SURAT.

A large City on the western side of the Peninsula; said to contain 500,000 inhabitants; a considerable part of whom are *Moors*, that is, Arabs, Persians, Monguls, and Turks, professing Mahomedanism, but retaining some Pagan Rites; celebrated as the Port whence the Mahomedans of India have been accustomed to embark on their pilgrimage to Mecca.—1812.

Carapelt Chator Aratoon, Armenian.

CUTTACK.

The Capital of Orissa, about 220 miles S. W. of Calcutta.—1818.

Stephen Sutton.

CHRISTIAN KNOWLEDGE SOCIETY.

VEPERY.

Near Madras.—1727.

Rev. Dr. Rottler, *pro tempore*.

TRICHINOPOLY.

A Town in the Southern Carnatic.—1766.

John Caspar Kolhoff, *pro tempore*.

TANJORE.

A City in the Southern Carnatic.—1766.

John Caspar Kolhoff.

Adeykalam, Nanaparagason, and Abraham, *Country Priests*.

(To be Continued.)

MISSION TO INDIA.

Extracts from Journal of Mrs. Nichols.

(Continued from p. 635, Vol. III.)

Wednesday, Dec. 24, 1817. Mr. N. and myself have just come below to write; have been running and walking on deck for exercise. The subject of our conversation was the receiving of letters from home. We are very much surprised to find that we are the bearers of so many letters and packets for the Missionaries at Bombay, and at Ceylon. The number is at least 100, and perhaps 120 letters

in the whole. This will be a rich treasure to our brethren and sisters. On our arrival they will doubtless be puzzled to know whether to talk or to read. How great the gratification to receive so many letters from home friends, after having lived in a Heathen land for several years. I venture to say, that it is not in the power of a mortal to express the high pleasure of our hearts, should we, at this moment, receive from you a letter, in the form of a journal. What then will it be when we have lived in a region of moral death *years*, instead of *months*? Neither you, my beloved parents, nor I can conceive of it. Well, if it is so important that we have letters from our friends, is it not reasonable that our request should be gratified? I have already described to you, my dear sisters and brothers, the kind of letters we wish for. Keep this in constant remembrance. One sentence from home will be precious. To see the hand writing of a dear friend will give us joy; but permit us, O indulge us in asking something more. We must have something more. In any ship bound to the east you may find room enough for whole reams of paper.

I would address all my dear friends and say, write to us. And if you comply with our request, we shall have indubitable evidence of your love, and at the same time you will be laying a foundation for increasing gratitude, and endless ascriptions of praise to the Author of every good and perfect gift.

Sabbath, Dec. 22. A charming day as ever I witnessed. Not a cloud is discoverable; a warm sun, and a most salubrious and forwarding breeze.—you cannot conceive what animation it gives us to have such a wind after such a calm. Lately, we have sailed but one mile an hour, but this carries us nine and a half miles. It is remarkable, that we have been at sea twelve Sabbaths, and have not yet had a rainy one.

We had much enjoyment to-day in public worship. Our hearts exulted in the wonderful privileges bestowed upon us. Though few in number

and thousands of miles distant, I trust our hearts were in unison with those who kept holy time in God's house.—Spent the evening in singing.

29. We are now near the islands of St. Paul's and Amsterdam. Look at the map of the world, and you will see these islands in lat. 38, S. and long. 78, E. We hope to arrive at Ceylon in three or four weeks, and to sail thence to Bombay in two or three. But we will not dictate. Divine Providence knows infinitely better than we, when we shall be placed in a heathen land; and knows, also, infinitely better, when it will be most fit that we should arrive. If we are only prepared for labor, it is enough. If we have the submissive spirit of our Saviour, we shall be prepared for labor, or disappointment, for reproach and banishment, or for a grave in the bosom of the deep.

31. This day closes another year; a year which has been replete with events the solemnity of which will ever have an indelible impression on my mind. The paternal refuge is abandoned, for an unknown habitation in a land of strangers;—friends left forever, who are as closely entwined about my heart, as the ivy clings to the tree on which it climbs; a cause engaged in, more precious than the wealth of worlds.

Sabbath, Jan. 18, 1818. A calm.—Brother G. preached. All in health except one poor ignorant man in the forecastle. It is not expected that he will live long. He has some serious thoughts, but we fear has no deep impressions of eternal things. Brother G. and Mr. N. are trying to teach him to read, and to instruct him in the things that appertain to his soul.

Sabbath, 25. Mr. N. preached on deck, a sermon on missions. The men were never more attentive. And what surprised us was, a request from the carpenter to copy the sermon for his friends. A charming day. The ship very still. We are about to re-cross the equator. We have lately had very pleasant sailing.

27. Passed the line to-day,—the weather excessively warm.

30. Have spent several days in writing to improve the calm, while the ship has but little motion.

Sabbath, Feb. 1. A delightful day. Preaching on deck by brother Graves. We advance by a pleasant breeze.

5. Apprehensive that we were near land, the captain sounded an hour sooner than he had intended, and was much surprised to find but 15 fathoms water. We were sailing at a rapid rate, and had he not sounded about the time he did, we should probably have struck on some rocks, called "the Little Bassas," which were within one mile and a half. Merciful deliverance.

Early in the morning the joyful tidings, "Land, ho," echoed throughout our ship. Imagine, if you can, what news could have been more animating to solitary pilgrims;—to us, who have been so long imprisoned on the "world of waters." You never can conceive our feelings. A more desirable breeze never filled our sails than at this moment. The day was clear and delightful. Our joy constantly increased. On our right hand, the beautiful country of Ceylon, called "the paradise of the Indies," was rising to our view. On our left, a large stately ship was approaching us under full sail. In a different direction we discovered another sail. The most beautiful landscape I ever saw is not to be compared with the view of the south-eastern side of Ceylon. The verdant hills, rising one above another,—the rich vales, the forests of tall-spreading palm, cocoa nut, and banian trees, and a beautiful village of the natives, in the midst of which was a church, probably Roman Catholic.—All these were presented to our admiring sight.

[Mrs. N. here gives a particular description of speaking with an English ship, the Grenada, four months from London for Bombay, in want of water, which was supplied from the Saco.]

Surely this is one of the most interesting days of my life. I have seen four Hindoos, and have gazed again and again at the land of idolatry and

days in mortal death, and with tears of compassion have implored the Spirit of him, who wept over the sins of Jerusalem.

The Hindoos came to us in a canoe of very curious construction, with fruit to sell. They brought bananas, shaddocks, pine-apples, cocoa nuts, oranges, lemons, eggs, and sugar. The bananas are an exceedingly rich fruit. Their form is similar to a cucumber; but in color, they resemble the muskmelon. They grow in large clusters on a stalk, similar to the corn stalk, but as large as one's wrist. Their growth is very exuberant. The steward has counted those on one stalk, and finds 150, so thick together, as scarcely to admit a finger between them. The shaddocks are a species of the lemon, about as large as a water-melon. The pine apples are not ripe.

To day completes just four months since we sailed, and three months since we spoke a ship. When the Dryad arrived here, she was five months out. We rejoice in the great goodness of our God, and would desire renewedly to consecrate ourselves to his service.

We hope to reach Bombay in about 12 days. The English ship, named "Grenada" is sailing by the side of us, and we hope she will accompany us till we reach the desired spot.

Saturday, 7. Last evening saw several lights from the shore. The brightest was supposed to proceed from the light house of Point de Galle. Five ships are in sight. We have almost the appearance of a fleet. It is very pleasant to have company on the ocean.

Sabbath, 8. A pleasant day. Mr. N. preached on the subject of repentance. A refreshing shower. During the latter part of the afternoon we heard the rumbling of distant thunder, which is very sublime. About eight o'clock in the evening, while in the cabin attending to Bogue's Lectures on the subject of missions, we were suddenly alarmed by the danger arising from the nearness of the Grenada

to us. She had turned about in her course and given us warning; but in consequence of the information not reaching the Captain or other officers, nothing was done to get out of her way. She came within a few feet of our ship; and had she struck, great injury would doubtless have arisen.

At one time to-day there could be seen eight ships on the ocean, besides our own.

Feb. 10. At two o'clock this afternoon discovered Cape Comorin, the southern extremity of Hindoostan.—We have had a rapid run from Ceylon to this Cape. We have crossed the Gulf of Manara in 16 hours, most of the time sailing at the rate of 9 or 10 miles an hour. This country has a beautiful appearance. We see multitudes of trees and charming green shrubbery all along the coast. We have seen several large white houses, which appear to be built of white granite. We have also observed something which answers very well to the description I have had of the pagodas. They are white, and rise in a pyramidal form. In some places, the sand on the shore is white, in others it is a very bright crimson.

Last evening very large fires were seen on several mountains. We were unable to ascertain their cause. All these interesting objects have gratified us exceedingly. To-day we are looking out for a boat of the natives, hoping they will bring more bananas, pine-apples, &c. Have been much amused with the scene about two hours. Instead of one boat, we have had four, who came with baskets, little boxes, fowls, fresh fish, cocoa-nuts, yams, &c. &c. The number of all the natives in the four boats I think was at least thirty.

Sabbath, 15. A pleasant day. Brother Graves preached on deck. Twenty Sabbaths since we sailed, and among them all have not had a rainy one. Our prayer meeting last evening was unusually solemn, and, I trust, profitable. This question was discussed, "What should be our feelings on our arrival at a heathen land?" The re-

marks on the subject were adapted to make deep impressions of the nature of our work, to inspire us with a sense of its magnitude, and to show us the importance of placing entire reliance on Christ.

Monday, 23. Ere this we expected to land on the shore of Bombay; but for a week past we have had the wind directly ahead, and a rough head sea. To advance on our course at all, we have been obliged to steer N. E. and then N. W. Last night we passed Goa. The country now in view is not so beautiful as the scenery at Ceylon; but it is more romantic. We see a multitude of country boats with one sail, moving down the coast. A very handsome species of snake frequently passes our ship. The weather is now delightful, as it generally is during the north-east monsoon. But the season of the south-west monsoon is rainy, hot, and unhealthy, especially the succeeding month.

Yesterday was a solemn day. Before the dawn of another holy day, we hope to rejoice in the society of those dear friends to whom we are going. Mr. N. preached, and at the close of the discourse made remarks adapted to the occasion. The men were attentive. We have regretted exceedingly, that we did not take a quantity of religious tracts. The men will read tracts, when they will not read a book of a large size. If you see any, my beloved mother, who contemplate following us with an embassy from the King of Zion, mention to them the necessity of taking a supply of tracts.

(to be continued.)

**NARRATIVE OF THE STATE OF RELIGION
Within the bounds of the General Assembly of the Presbyterian Church,
and of the General Association of Connecticut, New Hampshire, and Massachusetts Proper, during the last year.**

(Concluded from page 27.)

In further calling your attention to the prosperity which attends the beloved Zion of our God, we cannot but

notice as a special subject of gratitude to our exalted King, the great extent to which he is pleased to employ, as the instruments of promoting moral and religious improvement among our vast population, by instructing the rising generation, and delivering from degradation, poverty and ruin, the bereaved widow and the helpless orphan, the pious and benevolent females throughout our bounds. By them were our Sabbath Schools first fostered and brought into notice, which have now become such powerful engines for the suppression of vice; and in which are so extensively taught, to those who would otherwise have grown up in ignorance and unrestrained sin, the First Principles of that Religion, whose motto is "*Peace on earth and good will to men*," and whose reward is the eternal blessedness of Heaven.

The Assembly are happy to learn that Sabbath Schools have been formed, in unusual numbers, and with high promises of extensive usefulness, in almost all the Presbyteries within our bounds; and would earnestly recommend the organization of them in all parts of the United States. We advert with much satisfaction to the schools of this kind established in the cities of New York and Philadelphia, in the former of which, from eight to ten thousand, and in the latter and its vicinity, from twelve to fourteen thousand children are instructed on every Lord's day. To these schools, together with the catechetical instruction of the children of the church, which has heretofore been recommended by the Assembly, and is now to a considerable extent practised throughout our bounds, are we to look as the nurseries, where those plants are growing that shall in future beautify and enrich the flourishing Vineyard of our Lord.

As intimately connected with the subject of catechetical instruction, we would recommend to your patient regard, the formation of Bible Classes in all our congregations. We are happy to learn, that in many parts of our

Church such classes have already been formed, and that they have almost uniformly been attended with the blessing of God. It is an encouraging fact on this subject, that many who have united with our Church during the last year, acknowledge themselves to have received their first religious impressions from the instructions received in their Bible Classes.

The Assembly were gratified in being informed that attention is paid to the religious instruction of coloured people in Sabbath Schools, conducted by our young people of both sexes; and that this attention to that unhappy portion of our race, is not confined to the eastern and middle states, but extends to several of the southern states. In this good work, it is hoped that those who have already engaged will persevere; and that many more, being sensible of the debt of justice we owe to that class of our fellow-creatures, will endeavour by imparting to them moral and religious instruction, to rescue them from that state of ignorance and vice to which they have been so long reduced.

The Assembly would farther inform the Churches, that the African School intended to qualify young persons of colour for the Gospel Ministry, which is now under the direction of the Synod of New-York and New-Jersey, will probably become more extended in its operations by the aid of several more Synods, which it is presumed will unite with the Synod of New York and New Jersey in this benevolent work.

The Assembly are also gratified in being able to inform the Churches, that the Missionary cause is prosecuted with growing zeal, and that the Great Head of the Church has been pleased to bestow his blessing on the labours of the Missionaries during the last year. Encouraged by the success which has attended their exertions in this most interesting concern, we hope that the Churches which are blessed with the stated means of grace, will continue to show their sympathy for the destitute, by an increasing liberali-

ty in contributing for the support of Missionaries.

In addition to all this, we notice with peculiar pleasure the increase of many associations, the almost universal observance of the monthly concert of prayer, and the formation of Education and Missionary Societies, throughout all our bounds.

From the best information we could obtain on this subject, we learn that there are probably three hundred young men supported by the funds of the several Education Societies in the United States, in different stages of preparation for the Gospel Ministry.

The Missionary Associations of young men throughout our bounds, have commanded the attention and awakened the gratitude of the General Assembly. Our Missionary field is extremely extensive, and its state of moral culture very low. We would mention, as furnishing important stations of Missionary labour, and that they may be before the eye of the public, the Presbyteries of Niagara, Columbia, Champlain, St. Lawrence, Lancaster, Erie, Hanover, Winchester, Portage, Lexington, Union and Mississippi. The last mentioned Presbytery includes the whole of the states of Mississippi and Louisiana; and among the vast population that is spread over this immense territory, there are but ten organized Presbyterian congregations, and seven Ministers of our denomination. Our hearts were tenderly affected, when the Commissioner from that Presbytery, after having described the forlorn and hapless state of that region, closed his narrative by saying, "Brethren, we solicit your sympathies, your prayers, and your assistance."

The mission established by the American Board of Commissioners for Foreign Missions among the Cherokee and Choctaw tribes of Indians, is attended with very flattering success, and there appears to be among them generally, a more than common willingness to receive instruction and hear the Gospel.

The several moral Societies that

have been formed, are producing salutary effects in restraining vice. We notice with special satisfaction the Moral Society of the State of New Jersey, which, from the weight of talent and influence combined in it, cannot fail to produce the happiest results.

The Assembly feel themselves under peculiar obligations to bless God, that he continues to visit in great mercy our Seminaries of learning. From these fountains of science, by the blessing of the Highest, on the young men who are preparing for future activity and usefulness, in the Church and State, are issuing streams that are continually gladdening the city of our God.

And we have particular pleasure in speaking of the distinguished smiles of the Great Head of the Church upon the Theological Seminary at Princeton, under the care of the Assembly. There have been sixty seven students trained in this institution during the past year. Of these, fifty six still remain.

It would be an act of injustice to their pious generosity, to withhold from the knowledge of the Church the fact, that twenty-eight students have, through the past year, been supported at the Seminary chiefly by the Cent Societies under the patronage of our benevolent females. May they abundantly experience the sweetest of all rewards, the realizing of their prayers and their charities, in seeing the Heralds of the Cross multiply, until the wilderness shall blossom as the rose, and the earth shall be filled with the glory of God.

By the delegate from Massachusetts, it is put into our power to state, that the Theological Seminary at Andover is in prosperous circumstances, and that about one hundred young men are preparing in that institution for the Gospel Ministry.

We hear with pleasure also of the flourishing situation of the Institution for the instruction of the Deaf and Dumb at Hartford in Connecticut; and that a similar institution has been

established in the city of New-York, under the very liberal patronage of the state Legislature.

From the delegates from Connecticut, New Hampshire, and Massachusetts, we derive the pleasing intelligence that God is carrying on his work in these states with power and success. From fifteen hundred to two thousand persons are supposed to have been the hopeful subjects of special divine influence during the last year, in the counties of Hampshire, Franklin, Hamden, and Worcester, in Massachusetts. In Dartmouth College fifty out of one hundred students are hopefully pious, and are prosecuting their studies with a view to the Gospel Ministry. Surely, it affords matter of great encouragement to the ministers of Christ, and should excite them to increased fidelity and zeal, that the Great Head of the Church has been pleased to crown the faithful and evangelical labours and teaching of our eastern brethren, with such abundant and glorious success.

Brethren, the Lord is on his way—We hope that the day of **MILLENIAL BLESSEDNESS**, begins to break upon the **EASTERN MOUNTAINS**—Soon shall it burst with all its **SPLENDOUR** upon our **WORLD**—Let us see to it, that we stand in our place and fill up our day with usefulness and duty, that being “*faithful unto death, we may receive at last a crown of life.*”

Published by order of the General Assembly.

Attest—**WILLIAM NEIL, Stated Clerk.**
Philadelphia, May 26, 1819.

REVIVALS OF RELIGION.

Extract of a letter from the Rev. Charles Thorp, to the Editor of the Religious Intelligencer, dated Coventry, N. Y. June 3, 1819.

The fall and winter past have been truly a time of refreshing in this place. There had been for several months before a more general and more solemn attention on the Sabbath than had formerly been, and it was known that some individuals were seriously

impressed with a sense of their sinful and dangerous condition. It was observable also, that among the young people there was a voluntary neglect of those vain amusements in which they had formerly indulged. In one part of the town a few neighbouring women, none of whom entertained any hope, mutually agreed to have stated meetings for the purpose of reading and conversing on religious subjects. At their first or second meeting, one of them was so impressed that she observed to the others that she could not think of their parting without prayer. Prayer was attended then and in all their subsequent meetings. In view of these things professing Christians were encouraged, and it is believed were excited to pray the more earnestly for the blessing that followed. In the month of October it was evident that a revival had indeed commenced in the west part of the town. Many were anxiously enquiring, and many were soon hopefully brought to bow to the sceptre of Divine grace. About the latter part of November the awakening became general, and apparently more powerful in the east than it had been in the west part of the town. Religious meetings were frequent, crowded and solemn, during the most part of the winter, and almost all appeared to feel that religion was indeed the "one thing needful." The subjects of the work appear in general to have had a very clear and affecting sense of their own moral depravity, the justice of God in their own condemnation, and the necessity of his special grace in order to renew them to holiness. Though the work appeared great and wonderful to many who witnessed its progress, yet so similar has it been to numerous other revivals, the accounts of which have been published, that a more particular description need not be given. As the fruits of this revival 36 have been added to the Congregational Church under my pastoral care, four are propounded for admission, and a few others are expected to come forward. To one Baptist Church in the

town 46 have been added; to another, some of whose members live in the west part of Coventry and some in the east part of Greene, I am informed that between 50 and 60 have been added, and that to a Methodist Society in one part of the town about 20 have united. In all, about 160 have made a public profession, and several others have in the judgment of charity, become new creatures. Truly the Lord hath done great things for us, whereof we are glad, and blessed be his holy name for ever and ever.

Extract of a letter to the Editor, dated Vermillion, Huron County, Ohio, 26th May, 1819.

The Religious Intelligencer has been very useful here, beside being to us a herald of good tidings. Considering how frequently papers fail by the mail, I have thought it peculiarly providential that not one of our numbers have failed this year, commonly reaching here, the distance of 650 miles in two weeks from the date.

In very great haste, I cannot tell you so much of the religious state of the county as I should be glad to. The churches organized last year, are receiving frequent additions, we hope of such as shall be saved. It is not only by the Intelligencer but from actual experience we learn that the cry, "Come over and help us," cannot in every case be successful. We do feel most sensibly the want of ministerial labor, and yet we could not blame ministers, if at first sight they should think that a people scarcely two years forward in the woods, and in the interior, away from the circulation of money, could not give them adequate support. But what shall the 20, perhaps 30 little reading meetings, assembling from 30 to 50 or 60 in a place every Sabbath—what shall they do? They ought, you will think, to pray earnestly that the Lord would send forth more labourers into the harvest. But those who come here should be such as make up their minds to endure privations with their people, and in this way lay a foundation for

better support when their people become able. Mr. Reed, in one of his letters, stated the case exactly as it occurs in half a dozen places at least in this county. The Rev. Messrs. Seward and Treat, are now in the country organizing more churches:—last week on Friday one at Fitchville; this week, another at Greenfield; and probably one at Portland, on Sandusky-Bay. If those of us who have left Connecticut could return, I think we should remember the contribution for the Missionary Society. O, how much does this country owe to that benevolent Society. The zeal manifested by their missionaries is conspicuous.

FOREIGN MISSION SCHOOL.

From the Christian Spectator.

An agent of the Foreign Mission School, has kindly favored us with the following account of the examination of that school. He observes that 'the annual report of the agents is not made until autumn; but perhaps some account of the examination may be interesting.'

The agents of the Foreign Mission School, met on Tuesday, the 4th May, to attend the annual examination of the school. The examination commenced at 2 o'clock, P. M. and was continued until 6.

The pupils were examined in Reading, Spelling, English Grammar, Geography, Arithmetic and Writing.—The more advanced scholars were examined also in the Latin and Greek languages, in Rhetoric, in Navigation, Surveying, and Astronomy.

Two of the students, viz. Thomas Hoopoo, and Adin Gibbs, were examined in Theology.

The examination was highly interesting and satisfactory to the agents, and a respectable number of gentlemen and ladies who attended.

The progress of the younger pupils in reading and spelling in the English language, was greater than could have been anticipated, from lads who a few months since, were taken from a savage wilderness. But the improvements in writing were particularly

conspicuous. The writing books exhibited very handsome, and some of them were elegant specimens of penmanship. The class in Geography and Rhetoric did themselves, and their instructors great honor. The examination in Surveying, Navigation and Astronomy, evinced a correct knowledge of those branches of Mathematics. George P. Tamoree, exhibited a complete calculation of an eclipse of the Moon, made by himself, accompanied with a very handsome projection of the eclipse.

But the attention of the visitors was particularly engaged by the examination in Theology.

The two youths who were examined, went through a course of theological questions, and the readiness with which they gave satisfactory answers to all the questions, and recapitulated the arguments and proofs in support of the answers, and especially their readiness in repeating and applying passages of scripture, were truly astonishing to every one present.

The agents were very happy in bestowing high, and as they conceived, merited encomiums upon all the pupils for their proficiency, as well as for their orderly and respectful behavior during the last term. The register of behavior which was read by the principal, to the agents, exhibited a large proportion of the pupils, as chargeable with no deviation from the rules of the school during the term.

At 11 o'clock, A. M. on Wednesday, the school and agents, together with a number of clergymen and gentlemen from the neighboring towns, formed in procession at the boarding house, and proceeded to the meeting-house, where an interesting and appropriate discourse was delivered by the Rev. Calvin Chapin, D. D. from Luke ii. 10.

After the sermon, declamations were spoken by the students, in English, and in their several native languages. Among which were specimens of the Taheitan, the Owhyhean, the Malay, the Cherokee, the Choctaw, the Oneida, the Stockbridge, the French, and the Hebrew languages.

The exhibition was highly gratifying to a large assembly of the patrons and friends of the school.

The number of scholars at present is 27: viz.—2 Anglo-Americans, 15 Aboriginal Americans, 6 Owhyheans, 2 Taheitans, 2 Malays.—Seven more were admitted to the school, at the late meeting of the agents, making the whole number 34.

DEPARTURE OF THE MISSIONARIES.

From the Boston Recorder.

On Monday evening last, divine service was attended at the Old South Church, with special reference to the sailing of the Missionaries for Ceylon, on the following day. The introductory prayer was offered by the Rev. Mr. SPAULDING; the sermon was delivered by the Rev. Mr. WINSLOW, from Phil. ii. 21: *For all seek their own, not the things which are Jesus Christ's*; the concluding prayer by the Rev. Mr. WOODWARD. The exercises were peculiarly appropriate throughout, and deeply interested the feelings of a large audience. At the close, a Collection was taken up for the benefit of the Mission to Jerusalem, which amounted to \$113, 94.

On Tuesday morning, a large concourse of the "friends of Missions" assembled on Russia Wharf, to indulge the sweet sympathies of Christian friendship, and bid the final farewell to those dear brethren and sisters, who counted not their lives dear, when the claims of 600 millions of heathens awakened their holy sensibilities.—The Rev. Dr. WORCESTER of Salem, officiated in the solemnities of the occasion, and the hymn,

"Blessed be the tie that binds

"Our hearts in Christian love," &c.

was sung by the assembly with a degree of feeling and effect, that we have rarely witnessed. The Angels of God were present—the Eternal Father smiled—the ascended Emmanuel beheld with complacence those devotions, that accompanied the act of obedience to his own farewell injunction, "Go ye into all the world, and preach the Gospel to every creature;"

and by that Spirit which he promised to his disciples, evidently indited the fervent prayers that were offered. It was a solemn—an affecting scene.—The beloved WINSLOW, SPAULDING, WOODWARD, and SCUDDER, with their equally devoted Wives, now went on board, and at 10 o'clock, the Brig Indus moved from the wharf, bearing upon the bosom of the great deep, a treasure, compared with which, the wealth of the Indies is a bubble. Every heart beat high, with emotions better conceived than described. A number of the Clergy and other friends accompanied them a short distance from the place of embarkation, and there gave them their parting benediction.

We would have rejoiced to mingle our joys and sorrows on this occasion with many more of our fellow Christians. We would have been glad, if all those who love the blessed cause could have been present, and witnessed the composure and fortitude that marked the countenances of these devoted "servants of the Most High"—nay the sweetest smiles sat on their features, while they bade an everlasting farewell to country, to friends and kindred; they heard their Saviour's call, and went joyfully; they heard the dying groans of distant millions of immortals, and went boldly. We shall see them no more—No—not till the trump of the Archangel shall summon them and us to the bar of God.

It may be proper to remark, that Mrs. Woodward's health is such, as to excite strong apprehensions about the event of the voyage with her. But no considerations could induce her to forego the trial. The firmness of her faith—the conviction of duty—the submission of all her interests to God, and the fervour of her zeal, would not permit her to listen for a moment to the suggestion of delay. Heaven was in her eye, while paleness sat upon her cheek!

Farewell—ye beloved successors of Apostles and Martyrs. Farewell—ye heralds of glad tidings to the heathen. May the winds of heaven blow gently

—may the waves be still—may He who controls the elements hold you in the hollow of his hand, and lead you in safety to your destined field of labor. There may you gather a rich harvest of souls, before you shall yourselves be gathered to the generation of the dead; and finally may you shine above the brightness of the firmament in the presence of the Redeemer you love—the God you adore!

The following Lines were received, through the medium of the Post-Office, a few days previous to the sailing of the Missionaries:

THE MISSIONARIES' FAREWELL.
Friends whom we love! the hour has come,
The hour that bids us part;
We leave our kindred—country—home,
Still dear to every heart.
The hour has come—but why those tears?
True, we are friends—we love:
But pass'd a few revolving years,
Again we meet above.
Nature will feel when kindred part;
But think for what we go:
'Tis the sweet hope of heav'n t' impart,
To save from endless wo.
'Tis to advance the joyous day,
When light shall be restor'd
To lands which long in darkness lay,
And Earth shall know the Lord.
Weep then, but not because we go—
Dear friends, we go with joy:
Weep for a world who do not know
The SAVIOUR you enjoy.
We part, on earth to meet no more;
But, while our bosoms swell
With parting anguish—soon 'tis o'er—
In Heav'n there's no FAREWELL. E.

From the N. Y. Christian Herald.

On Monday, the 24th of May last, Dr. SCUDDER, with his wife and child, left this city for the Island of Ceylon, (by the way of Boston) to engage in Missionary service. As a physician his practice was considerable, his reputation good. As a Christian physician, he was faithful to the souls as well as bodies of his patients. Amiable in his temper, dignified in his deportment, warm and strong in his attachments; he has left behind him many friends, whose hearts breathe the earnest prayer for his protection and peace:—many, who through his instrumentality have been brought to

a knowledge of the truth; and to whom, therefore, he is peculiarly dear.

Bless'd is the man who's call'd to spread

The gospel truth afar.—

God is his shield, and strength, and life;

And Christ his guiding star.

Go, then, my brother; and be blest

With grace, and love, and truth:

Go, and proclaim the Saviour Christ,

To distant Heathen youth.

From the Recorder.

THE GRACE OF GOD.

A letter from the Rev. D. Baker, Harrisonburg, (Virg.) to the Rev. R. S. Storrs, jr.

HARRISONBURG, MAY 17, 1819.

Rev. and dear Sir,—You wish a particular account of old *Wonder*, the black man who lately died in Prince Edward County, Va. I hasten to communicate what information I can collect; and I do exceedingly regret that I was not better acquainted with a person whose history, in several respects, was quite in character with his singular name. He was born in the year 1693, and died at the advanced age of 125. At his birth he was named *Wonder*, because, as it is said, his mother was fifty-eight years old when she bore him. Little however did she or any other then suppose, that a more important and remarkable event would one day give him a better title to such a name. He lived to see three generations of sinners pass into the eternal world, himself, during that long lapse of years, as careless perhaps as any; the fourth generation was now passing away when he was happily awakened from his long sleep of sin, and made the subject of converting grace! About seven years ago I saw him, and heard from his own lips an account of his conversion. For more than a century did he continue to run on in the broad road to ruin; indeed it appears by certain documents that he had reached his hundred and fifteenth year before he experienced his second and best birth! What makes his case a little more remarkable, is, that for a length of time

he had acted as sexton of a church, and consequently had heard many solemn calls, and witnessed many alarming scenes, yet remained unawakened, unalarmed until the memorable period just mentioned. When I saw him, it was on a Sabbath at the house of God ; he was then leaning upon his staff, and trembling beneath the burden of age. On the subject of religion he spoke intelligently, and with great animation. His views were clear, his sentiments correct, and his evidences bright and comforting : Indeed it was very manifest that although he was as one *torn out of due time*, yet he was well *taught* of the Lord. It was really animating to hear such a venerable old man speak as he did of Jesus and salvation—he considered himself, emphatically *a brand snatched from the burning*. Christ was all his hope, grace was all his song ! Religion seemed to be his proper element. The very name of a God appeared to come over him with the power of a charm ; and at the bare mention of a Saviour's love, his trembling heart seemed to melt and thrill with holy rapture. Happy old man ! Methinks I see him now leaning upon his staff ! rejoicing in the hope of the glory of God—well, his days were numbered—the curtain dropped, scenes of mortality rolled back, and the long vista of everlasting glory heaved into his sight—he struggled, his body sunk in death, but angels sung him to his rest.

“———Sure the last end
Of the good man is peace. How calm his
exit !
Night dews fall not more gently to the ground,
Nor weary worn-out winds expire so soft.”

Ah ! my dear friend, the victories of the cross are ever great, but sometimes truly astonishing and exceedingly glorious ! When such an instance is presented, who can help exclaiming, O the riches of grace ! O the wonders of redeeming mercy ! Verily, when the top stone of his salvation is laid in heaven, it will be shouting Grace, grace unto it ! He was a wonder indeed, to many on earth ; no doubt he will be a wonder to many in heaven also ; but

especially to himself. Methinks, in the fields of glory, he will stand forth to all eternity a bright and distinguished monument of God's redeeming love !

The ease of Wonder, I think, is eminently calculated to encourage aged sinners to turn to the Lord. Those who have passed the meridian of their days in the service of sin, are apt to think that their case is hopeless ; that they have sinned away their day of grace ; or at least, are too old to hope for pardoning mercy. But if such a veteran in sin as *Wonder* was, found mercy, why may not they ? God's arm is not shortened that it cannot save, and save too to the very uttermost. Great indeed were the riches of grace, as exhibited in the conversion of the hoary headed Wonder. But these riches are not yet exhausted ; still there is efficacy sufficient in the blood of atonement to wash away the foulest, deepest stains ; and still there is energy sufficient in the Divine Spirit to change the stoutest and most obdurate heart. Let the aged sinner then be encouraged, by the example given, to turn unto the Lord, even now, although it may be the eleventh-hour, and he will find it to be a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners, even the chief of sinners.

But will the man, whose locks are whitened with the snows of 60, 70, or 80 winters, say, Wonder lived in sin longer than I have done, yet he found mercy at last ; I will therefore indulge myself a little longer. Unhappy man ! Is this then your returns to God for his preserving you so long within the grasp of mercy ? Suppose you have not reached the years of Wonder. Is it not astonishing that you should have reached the period that you have ? Number over the companions of your childhood ; they were so many ; and how many are now in the land of the living ? Very few indeed. Well, reckon up the associates of your youth—where are they ? One after another dropped into the grave : the most of them are now

as the ashes upon which you tread. Indeed you may, perhaps well nigh take up the language of Job's messenger, and say, "They are dead, and I only am escaped alone to tell thee." Ah! could you see none around you now but the living companions of early life, you would wonder at your own solitude, and consider yourself a monument of saving mercy, amidst the most awful and wide spread ruins; especially should you count over the many narrow escapes you have made from the very jaws of death. O, had you died twenty years ago—but God has spared you—shall I say it? kept you out of the burning pit, even to this time. And now you say you intend to indulge yourself a little longer, to see how much the eternal God will bear before he cast you off forever. Beware—death may now be on the wing—an hour hence, and the recording angel may write your name in the gloomy volumes of the damned.

I am happy to inform you that there is at this time, evidently a work of grace amongst the dear people of my charge. Fifteen were lately admitted on examination, into the communion of our church; and I hope ten or twelve more will be received at our next sacramental occasion, which will be in a few weeks. The work has been deep, but gradual. It is not the ephemeral glow of natural feelings. It is something which indicates the mighty power of God, and promises to be lasting. Doubtless it is the Lord's doings, and it is pleasing and marvellous in our eyes.

Your brother, &c.

DANIEL BAKER.

SELECT SENTENCE.

Let your conversation with men be sober and sincere, your devotion to God dutiful and decent; let the one be hearty, and not haughty; let the other be humble, but not homely. So live with men as if God saw you, so pray to God as if men heard you.

Installation.

On Wednesday, May 26, the Rev. Asa Donaldson was installed as Pastor of the Congregational Church and Society in Guilford, Chenango Co. N. Y. The introductory prayer was offered by Mr. Levi Collins, of Butternuts; an appropriate sermon was delivered by the Rev. John Truair, of Sherburne; the installing prayer was made by the Rev. Henry Chapman, of Hartwick; the charge to the Pastor was given by the Rev. Charles Thorp, of Coventry; the fellowship of the Churches by the Rev. Mr. Chapman; an address to the Church and Congregation by the Rev. Jesse Miner, of Madison; and the concluding prayer by the Rev. Jacob Burbank, of Bainbridge. It is not seven years since the Church in Guilford was organized. It then consisted of but a very small number; but has since been increased to more than one hundred. A remarkable union has prevailed in the Church and Society in building a meeting-house, which is soon to be finished, and in giving Mr. Donaldson a call to settle with them as Pastor. These considerations, together with the numerous and solemn attention at the installation, and the impressive manner in which the several parts were performed, rendered the scene peculiarly delightful and interesting.

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All letters to the editor must be post paid.

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